

Christian Secretary.

HARTFORD, FRIDAY, AUGUST 25, 1848.

Avoid the Appearance of Evil.

Christianity does not simply lay down rules for our conduct in given cases, but broad and comprehensive principles, which commend themselves to every man's conscience, and, if attended to, will safely guide him through the many difficult passages in the journey of life. Christianity would take up its abode in the heart, and would that it truth and righteousness. Hence we are not here to evade the force of the obligations which it imposes, by hair-splitting distinctions or technical phrases, as men are sometimes inclined to do in matters pertaining to civil law; such pleas are not to be admitted here.

Cases often occur in which it is impossible for one to satisfy himself of the propriety or impropriety of doing something by appealing to right or wrong in the abstract. It may be perhaps indifferently so far as he is concerned, whether he do it or abstain from doing it. In such a case, despairing of settling the matter by the letter of the law, he must consider the apostle's direction, and "avoid even the appearance of evil." He must look at the influence his course of action is likely to exert on his neighbor. If, while he can see nothing wrong in it himself, his neighbor will, his duty is plain. He is not to do it, if he would avoid the appearance of evil.

A question once arose in the church at Corinth, "concerning the eating of those things that are offered in sacrifice unto idols;" and it was referred to the apostle. Now the Christians at Corinth in eating meat offered unto idols, would not consider themselves sanctioning idol worship. With them "an idol was nothing;" "there was none other God but one." Perhaps before them was an image of Jupiter. But what was that to them? A mere block of wood or stone, which they neither regarded nor worshipped. The devotees of idolatry by eating the meat offered in sacrifice unto idols believed that they were paying these gods homage. But not so the Christians. They knew no difference between this meat and any other. They with the apostle could say, "to us there is one God, the Father, of whom are all things, and we in him." Now ought they to abstain from these meats? If they regarded only themselves, plainly not. But how was it with reference to their influence on others? Though "meat commend us not to God; for neither if we eat, are we the better; neither if we eat not, are we the worse;" yet the apostle warns them to "take heed lest this liberty become a stumbling-block to them that are weak."—What then should they do? The answer is plain. If others would construe their conduct into an acknowledgment of the claims of the idol temple, they must not eat of the meat. Let no man seek his own, but every man another's wealth; or good. This is the doctrine of the New Testament; and he who refuses to bow to the spirit of the apostle's resolution, "wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," rejects one of the most important doctrines of the gospel. He refuses to "avoid the appearance of evil." He may throw a stumbling-block in the way of another's piety, and at last feel the force of the Saviour's declaration, "it were better for that man that a millstone were hanged about his neck, and he drowned in the depth of the sea."

We assume it, therefore, as a well-established maxim, that Christianity requires us to abstain from things lawful in themselves, if by not doing so, we shall encourage others to do what is sinful. Take a case or two. A Christian brother sometimes attends the theatre. He goes only occasionally; and that when some fine play is to be acted, and some celebrated actor is to appear. He wants a little relaxation. It will be a fine intellectual treat. He associates with none of the low or vicious; he pursues his business as usual when he returns home. Why then condemn him for visiting such a place? Such, in substance is his plea. Now supposing we allow all this; grant that it does no injury to him; is he sure; can he be sure that he is doing right? Here is his neighbor who is inclined to dissipation. He is a constant visitant of the theatre; he associates with the vile; neglects his business; indulges his passions, and is fast sinking into the chambers of death and misery. Some one goes to him—reproves him for his course,—prays him to abandon it,—tells him of its sinfulness, and points out its direful consequences. How does he defend himself? Cannot our readers anticipate that he will refer to Mr. Such-a-one, an exemplary man, a good Christian, if there ever was one in the world, who sometimes visits the theatre, and surely there can be nothing wrong in it? Thus he will screen himself; and who can reach him with the truth? Has not such a Christian forgotten that "none of us liveth to himself?"

It is easy to apply this principle to a multitude of cases; but this we shall leave our readers to do at their leisure. We have only to add that they will never attain to "the stature of a perfect man in Christ Jesus;" they never will gain the eminence in piety of Paul and the primitive church, until this vital principle is engraven in the tablet of the heart, and made a rule of life.

Domestic Missionary Information.

It has been suggested as desirable that a summary of the results of our Domestic Missionary operations in this State for the last three or four years, should be published in some form, for the information of the churches. The following brief statement is therefore presented. Perhaps its publication in the columns of the Secretary will be sufficient.

It is now a little over four years since our present system of Domestic Missionary effort was commenced, and only about two years that more than one missionary has been employed in the service of the Board. As the most palpable and prominent result of these labors, the following new churches have been constituted: One at Cornwall, now numbering 101 members; one at Brookfield, 14 members; one at Pleasant Valley, 47 members; one at Wilkinton, 41 members; one at Pompey Hollow in Ashford, (which, though not established so directly through the agency of our missionaries as the others named, yet received most important assistance from them in its commencement), 73 members; and one at Humphreysville, 50 members. The first four of these churches, mainly through the judicious and persevering efforts of our missionaries, are provided with substantial houses of worship, and now enjoy the services of

qualified pastors. The fifth has a meeting-house advancing towards completion, and a pastor who was laboring among them previous to the organization of the church. The sixth is yet in its infancy, and meets for worship in a convenient hall which has been engaged for three years. This church occupies a peculiarly important position, and under the care and labor of a faithful pastor, is gradually rising in strength and influence. With the divine blessing, there is reason to believe that this "small one" is destined to become "a strong nation."

A band of brethren and sisters has been gathered in Collinsville, where preaching has been maintained for two years past, with a gradually increasing congregation, though no formal organization of a church has yet taken place. Several churches have also been counselled and aided in various ways, and in one or two instances re-modelled, and established upon better principles, if not "better promises" than before. Quite a number of feeble churches, moreover, have been assisted in maintaining preaching, and some of them have now become efficient bodies, no longer requiring aid from the funds of the Convention.

The number of conversions which have occurred in connection with all these labors, we cannot state. Very pleasant revivals of religion have been enjoyed in at least four of the new churches above named, and in other sections, many souls have been enabled to "rejoice in hope," through the instrumentality of our Domestic Missions.

These results certainly afford much occasion for gratitude and encouragement. The Board and their missionaries are still endeavoring to prosecute the work assigned them with the best wisdom and ability they possess, humbly looking for the blessing of God, and the prompt and liberal co-operation of the churches. We affectionately ask our brethren throughout the State to pray earnestly for the former, and be sure and furnish the latter.

The Convention, at its recent session, authorized the Board to attempt the raising of eighteen hundred dollars for Domestic Missions the present year, instead of fifteen hundred as before. We have, however, made only a few alterations in the former apportionment list, as the basis of our action for the current year; but we hope that these churches which can consistently add one fifth (or more or less) to their last year's contribution, will not fail to do it, and that the Treasurer will receive a good share of the funds for this object before the first of October.

E. CUSHMAN, Sec. of the Board.

August, 1848.

The Cholera.

Among the items of intelligence received by the Cambria we noticed the following very brief one: "The cholera has made its appearance at Berlin." This mysterious pestilence made its appearance in Russia several months since, but during the cold season its progress was slow and the cases of mortality less in proportion than usually attends this disease; but as the warm weather approached it assumed its usual virulence, and spread with frightful rapidity at Moscow and St. Petersburg. From St. Petersburg its course as it was in 1831-2, has been South West. It was raging at Moscow in the early part of June; at St. Petersburg June 24th, and the *Prussian State Gazette* announced that it had reached Bucharest on the 27th of June, when it was raging so virulently that the courts of justice were closed for an indefinite period. It is now announced at Berlin, and from its course thus far, there is reason to apprehend that it may continue on its track till it again reaches the United States.

The following brief history of the ravages and course of this disease we find in the *Living Age*, credited to the *Britannia*, of July 8. The extracts are from a sermon preached by Dr. Croly, of London, at a request made by the Bishop of London, in a Pastoral Letter relative to the approach of the cholera.

"We have no proof of the existence of the Asiatic cholera earlier than the year 1817. There had been vague recollections of an epidemic which burst out in the midst of an assemblage of pilgrims in Central India, about the year 1772, destroying thousands, and scattering the rest; but it may have been the plague. Our first exact knowledge of the cholera was in the disease which traversed England fifteen years ago.

"Slowness, regularity of movement, and eccentricity of direction, formed the characteristics of its progress. It commenced in May, 1817, in the Delta of the Ganges, slowly spreading during the remainder of the year through Lower Bengal. In 1818 it moved northward, and travelled the whole of the Peninsula at the rate of a degree a month. Yet it did not the surge-like sweep of the plague, but moved in lines, often parallel for a great distance, and capriciously sparing intermediate districts.

"In 1819 it divided into two branches; one passing to the eastward through the Burmese empire, and reaching China and the Indian Archipelago in 1820. The other moving westward in 1821, passing along the shores of the Persian Gulf, and in the following year appearing in the interior of Persia, and in Arabia and Syria. In 1823 it first appeared in the Russian empire, in the provinces bordering on the Caspian. It then suddenly stopped, and while all the northern population of the empire were in terror, and Europe was in alarm, it seemed to have ceased; and remained nearly dormant for five years.

"But in 1828, it burst out again, and moved through Oregon by sudden force through the western and northern provinces in 1829 and 1830; reaching Moscow in September, 1831. Early in the following year it had traversed the five hundred miles between Moscow and the capital, where it broke out with fearful mortality.

"From this point it spread westward with an accelerated velocity, and reached the Polish capital in March, Dantzic in May, Berlin in August, and Hamburg in October.

"In the same year and month it was first felt in this country in Sunderland; and soon after reached London and Paris. Still moving westward, it now crossed the Atlantic, and in 1833 it had seized on the United States, and gone so far as Mexico. On the shores of the Pacific it expired. Having thus, in the eastern and western traverse, made the circuit of the globe.

"Its destruction of life must have been immense. Its havoc extended through half a generation.—Where it was neither resisted by medical science, nor mitigated by sanitary precautions, it was even more suddenly fatal than the plague. It killed at the instant. It was not a disease of the body, but of the mind. It was a disease of the mind, and it destroyed twenty thousand lives; and destroyed the same number in Paris alone; what must have been its massacre in the obscure and helpless bar-

barism of the east and south—in the tainted hovels, the mephitic swamps, and the marshy shores of vast regions, without government, precaution, or provision, without medical science or religious charity, or even rational alarm? The deaths must have been incalculable."

Dissolution of the Union.

The stale old theme of a dissolution of the Union was revived near the close of the late session of Congress during the debate on the Oregon bill. Mr. Calhoun, who has ever been the leader in raising this cry, and who ought to have learned wisdom from his signal failure in his notorious nullification project, was foremost in the cry of dissolution in the late debate. In the published report of the debate, we find the following remarks credited to him:

Mr. Calhoun expressed his apprehension that there was a fixed majority in the Senate and in the House opposed to any further trial at conciliation. Still he hoped the Senate would preserve a correct position, and vote for the appointment of a committee of conference. He might say, without any self-flattery, that he had all along foreseen this result. Let those who opposed the views of the South lay their cause before the country and defend it as they could. The great strife between the North and the South is ended. The North is determined to exclude the property of the slaveholder, and, of course, the slaveholder himself, from its territory. On this point there seems to be no division in the North. In the South, he regretted to say, there was some division of sentiment. The effect of this determination of the North was to convert all the Southern population into slaves; and he would never consent to entail that disgrace on his posterity. He denounced any Southern man who would not take the same course. Gentlemen were greatly mistaken if they supposed the Presidential question in the South would override this more important one. The separation of the North and the South is completed. The South has now a most solemn obligation to perform—to herself—to the constitution—to the Union. She is bound to come to a decision not to permit this to go on any further, but to show that, dearly as she prizes the Union, there are questions which she regards as of greater importance than the Union. She is bound to fulfill her obligations as she may best understand them. This is not a question of territorial government, but a question involving the continuance of the Union. Perhaps it was better that this question should come to an end, in order that some new point should be taken.

Notwithstanding Mr. Calhoun's frequent divisions of the Union, unfortunately for him, the Union won't stay divided, but still continues to adhere with as much tenacity as ever. In his late demonstration to divide it, he appears to have been left pretty much alone, even by Southern Senators. Mr. Bell said he was a Southern man, and deeply involved in Southern interests, but he had greatly mistaken his true course if the arguments to which he had listened, were correct. He believed the Senator from South Carolina, and those who concurred with him, had placed the South in a wrong position, when they assumed that, by the decision of this question, the die would be cast, and the issue must now be made which involves the dissolution of the Union. He contended that this issue was prematurely made when it was made on the Oregon bill. If we are to quarrel with the North, let us be sure that in all respects our ground of dispute is tenable for us.

Mr. Houston, of Texas, said: The South had no reason to complain because the North was the beneficiary of the favors of the Government. He thought that these considerations ought to influence us when any one talks to us of a dissolution of the Union. He protested against the cries of disunion, and against every attempt to traduce the Union. He was of the South, and he was ready to defend the South; but he was for the Union.—The Union was his guiding star, and he would fix his eyes on that star to direct his course. He would advise his friends of the South and of the North to pursue measures of conciliation. He would discourage every attempt to sow discord, and to stir up the passions of the country, and kindle them up to war. He regretted that the Senator from South Carolina had used any menacing language against the Union.

Mr. Calhoun explained that he used no menace. He spoke of his own position.

Mr. Benton, of Missouri, recapitulated the history of the country on this point, from the time of Aaron Burr's conspiracy, and said, "All this talk about a dissolution of the Union gave me no concern. He would (he said) think that a man who might bring brick, mortar, and gravel to build up the mighty Mississippi, had commenced a feasible and wise enterprise in comparison with the project of that man who might undertake to run a dividing line between the States of this Union. All this talk of disunion was idle. It was like—

"A tale told by an idiot,

Full of sound and fury, signifying nothing."

No influence had these menaces on him. A key dropped into the broad Atlantic would, as it had been said, produce a disturbance that would be felt in the seas of China. Just as little did this talk of disunion rattle him. Thus, he said, would end the chapter number two.

It was after this debate, of which the above is but a mere outline, that the Senate receded from its former position, and adopted the House bill with the provision of the ordinance of 1787 attached. It is due to the South to say that they yielded all that was contended for by the North. However obnoxious to them the Oregon bill might have been, for the sake of peace they yielded all, and assisted by their votes in establishing a government in Oregon with a proviso attached, prohibiting slavery in the territory forever.

Mr. Calhoun and his satellites may prate about a dissolution of the Union as much as they please, but it will produce no other effect than to excite a smile on the part of those whom he designs to frighten. The truth is, the Southern States cannot afford to dissolve the Union; for they would be the principal sufferers by the operation. The slave owner knows, in the event of a dissolution, that he could not hold slaves within a hundred miles of the line dividing the two nations, for they would be pretty sure to escape to the free country farther South, where the slave population is more dense, the white citizens, deprived of the aid of the North, would be left to the mercy of their slaves. Insurrections would follow a dissolution of the Union, and perhaps end in the subversion of the white population. This is understood at the South, and sensible, sober-minded men there will be found among the very last to advocate a separation.

The cry of dissolution, although it has long since ceased to produce an effect at the North, has still an unpleasant sound connected with it. The Northern States as a body, are willing to stand by the compromises of the Constitution. They have no

desire to interfere with the institutions of the States at the South, but if we have not mistaken public sentiment, there is but one opinion in reference to the extension of slavery in new territories. This feeling does not arise from any principle of hostility to the South, but from a settled conviction that slavery is wrong, and if admitted into new territories, it must be done by the consent of the North.

While, therefore, the most kind and fraternal feeling may exist on the part of the North towards their neighbors at the South, they will not carry that friendship to such an extent as to again submit to a wrong act, by enacting a law to perpetuate slavery in territory that is now free. Nor can we discover the least injustice in this. If a majority of the free men of these United States are opposed to the further extension of slave territory, it is the duty of the minority to submit. The slaveholder is allowed by the constitution to hold his slaves unmolested, but he does not possess the right of carrying those slaves into territories now free, and there hold them in bondage.

Commencement at Yale.

New Haven, Aug. 18, 1848.

The convocation at Yale was preached on Tuesday evening last in the North church to a densely crowded audience, by Rev. Dr. Bushnell, of Hartford. The subject assigned him was the Divinity of Christ. His text was 1 John i. 2, the same that he recently preached from on the Atonement at Cambridge. He remarked that neither himself nor any other could expect to fully grasp the great subject and clear it of all difficulty.

In the first place, he dwelt briefly on the following topics as proofs of the Divinity of Christ. 1. His Pre-existence. 2. Miraculous birth. 3. Incarnation. 4. Contents of such passages as these: "In him dwells all the fulness of the Godhead bodily;" "the Brightness of the Father's glory, and the express image of his person," etc. 5. What Christ said of his relation to the Father. "I came forth from the Father." "He that hath seen me hath seen the Father." 6. The negatives which Christ uses. "My Father is greater than I." "Would he have said thus if he had been but man? What presumption and folly and how singular it would appear for any one of us to say, in reference to Almighty God, 'My Father is greater than I'!" Christ's calling himself "the Son of Man," is also evidence of his Divinity. 7. Christ's relation to the world. "If he were only human, how presumptuous to declare, 'I am the Light of the world;' 'I am the Way, and the Truth, and the Life.' 8. Christ assumes his own sinfulness. "Which of you convinceth me of sin?" 9. He went Jesus as the Divine. We feel this. 10. The holy formula of baptism—the Father and the Son, and the Holy Ghost. This Dr. B. deemed one of the strongest proofs of the Divinity of Christ. He thought the Unitarian might see an incongruity in that formula if he were to substitute the word *carpenter* for that of Son.

At this point the preacher proceeded to notice the prevalent views of the doctrine of the Trinity, as held by orthodox Christians. He discarded the idea of three persons in one God. "This cannot be," said he; "it is a partnership, not a unity." "And if," he added, "we say there are three sets of Divine attributes inhering in one substance, we invent a monster." Neither are the three persons equal. Christ was "sent," "begotten." Those who hold the idea of three persons are like the later Unitarians, in making such distinctions in the Godhead. There is not a metaphysical Trinity.

Dr. B. then inquired, How shall we resolve the question of a Trinity with Unity? Assuming the unity of God, he could not reveal himself without a Trinity.

I. Let us first consider God as existing in himself, as unrevealed; then we shall better know how he is revealed. God unrevealed is a Spirit in himself. Thus, or as such, he cannot be revealed. He simply is. He doesn't reason, nor remember, nor think, nor have emotion, for these would imply some want of knowledge, &c. Such is God, the Absolute, Unrevealed.

1. When God is revealed, it cannot be as the Absolute, but by media; and, as there are no indubitable media, he must appear in the finite. God must in this way distribute himself. In this there will be contradictions, from the nature of the case.

2. We, being finite, can never come into the knowledge of God only as he is revealed to us in finite forms, adapted to our nature and wants. So by such revelations—by action and re-action, we come to know God. These are relatives to conduct us up to the absolute Being.

3. When God is revealed, he will not be clear of mystery. If we could discover the boundaries of God, if we could know him by cognition, he would be God no longer, because he is incomprehensible.

II. The process by which God is revealed. There is a capacity in him for self-expression. He can reveal himself. This is the Logos. In creating worlds he reveals himself. This is his first revelation. God having thus revealed himself, he would then reveal himself in the human—in Christ—in the Trinity.

1. The Divine is thus made known to the human. The incarnation of Deity is superior to his revelation in nature. But an objection has been raised, that man is limited, and hence God could not appear in the human. So are his works limited, and yet he revealed himself in them. God may act through a finite without being measured by it.—But Christ obeys, and hence, says some, he cannot be the Divine. Such objections have no weight. God is able to incarnate himself, and tells us he has done it, and for what purpose. What folly for Abraham, when visited by angels at his tent, to have overlooked every other consideration in endeavoring to ascertain the real nature or physiology of his strange visitors, whether they were angels or men, or how much of the divine or human they possessed. How would Moses have appeared if he had gone to speculating in regard to the burning bush, whether it was real fire, and reasoning thus: If it is truly fire, the bush would burn up; but if it is not fire, it is not strange that it should not be consumed. With such spiritual electricity in relation to the nature of Christ, Dr. B. had no sympathy. The highest truths are revealed through contradictions.

2. Christ's relation to the Father and to the Absolute God. Father denotes relation, and this method is employed to reveal the Divine Being. God is manifested in the human through the Son, Jesus Christ. But we need another manner of revelation, as an act or power in us, to produce spiritual life. Hence, the Holy Ghost. These three are the Absolute. What are these three for? To express God. It is folly to go farther. These

three Persons, if we please so to call them, may as well represent God as a tree, or any thing else.—Are the three Persons eternal? The Logos is eternal; and for aught we know, the relation denoted by the three may eternally exist, or God might thus forever manifest himself, unless we might be led to think otherwise from a passage of Paul.—"Then shall the Son also himself be subject unto him," &c.

In conclusion: What an outlay has God made to reveal himself, to make known his goodness and love to sinful men, and to draw us to himself! The above is only a brief outline of a discourse which occupied nearly two hours in its delivery, and which throughout was listened to with profound attention. Different opinions will prevail in regard to the truth of its sentiments. They will doubtless provoke considerable discussion and opposition.

A social meeting of the Alumni and friends was held on Wednesday morning under a large tent in front of the Library Building. His Honor, C. J. McCurdy, presided. The obituary list for the past year, containing many names, and among them an unusual number distinguished in the varied professions, was listened to with mournful interest. Spirited addresses, and pithy speeches were made by Rev. Dr. Hewitt, Judge Jessup, of Pa., Dr. Pierce, of Brookline, Ms., John Van Buren, Dr. Lyman Beecher, and others. At 11 o'clock the procession formed and moved to the North church, where an eloquent and instructive Oration was delivered by Rev. Dr. Bacon, of this city. His theme was—"Christianity as an Element of Power in History."

The Theological Commencement was held on Wednesday afternoon in the Center church. The performances were interesting and creditable to those who took part in them. Only nine graduated, the smallest class for many years.

In the evening, the Oration before the Phi Beta Kappa was pronounced by Rev. Prof. Haddock, of Dartmouth College. "The Duties of Literary Men to their Country, or the Character and Influence of the Patriot-Scholar," was his subject. It was a production of classical beauty, and gracefully delivered, yet lacking somewhat in depth of thought and energy of manner.

The College Commencement was celebrated on Thursday, being the one hundred and forty-eighth anniversary. The Center church, as usual at such a time, was crowded to excess. But the almost suffocating heat caused many to go out after a short time. Others, however, stood ready to enter and occupy their places. The exercises were suspended during an intermission of some two hours, when a beautiful dinner and oceans of lemonade were freely and eagerly discussed by about six hundred Alumni of this and other Colleges. The Commencement exercises were of an interesting and highly respectable character. The young gentlemen acquitted themselves, I doubt not, to the general satisfaction of their friends, instructors, and those who heard them. Yale, a noble institution and annually sends forth many who are to occupy distinguished stations of honor and trust, both in the civil and religious world.

The degree of A. B. was conferred on the graduating class, numbering eighty-eight: A. M., in course, on thirty-two. Nathaniel Sawyer, A. M., of Dartmouth, was admitted to the same degree.—Honorary A. M. was given to Samuel G. Goodrich, (Peter Parley) and Alfred L. Barry, and John T. Norton.

The following, graduates of the Medical Department, received the degree of M. D.: John A. Betts, W. L. Bliss, Benjamin T. Bradford, George E. Bulding, Nathan Bulkley, Philander P. Humphrey, Lebbeus Eaton Marsh, Elisha S. Peck, Henry C. Porter, John O. Smith, Edward B. Sprowl, Sigismund Waterman.

At a meeting of the Corporation of the College, just before the Commencement, Judge Daggett having tendered his resignation of the Kent Professorship of Law, His Excellency, Gov. Russell was chosen to fill the place.

Mr. James Hilday, Tutor in Yale College, was appointed assistant Professor of the Greek language and literature.

Charles Astor Bristol has given to the Corporation \$1,250 for the establishment of a Scholarship in College.

The honorary degree of Doctor in Medicine was conferred on Hon. Joseph P. Converse.

The degree of LL. B. was conferred on the following members of the Law Department: Nathan A. Chedsey, George C. W. Hammond, Jeremiah Loder, Andrew A. Richmond, Dexter R. Wright. The honorary degree of LL. D. was conferred on the following gentlemen:—Dr. Wm. Darlington, of West Chester, Pa., Henry Strong of Norwich, Conn., and Hon. George E. Badger, of North Carolina.

New-York Correspondence.

New-York, August 18.

BR. BURN.—As one of your correspondents has been long silent, perhaps a few lines from an old friend may fill up a gap, or stop the unwelcome cry for "copy," which will help you keep cool these sultry days.

Albeit thousands of our citizens are "in the country"—as many who know no better, call every place that is a trifle smaller than this—and multitudes are at Coney Island and Rockaway, there is no very perceptible lack of people anywhere among us. Ah! I mistake a little—a poor fellow came to your correspondent the other day, most earnestly soliciting an official favor at No. —M—street, saying most piteously, that he had been almost all over town for a minister, but found none of them at home. A sad case, truly! all ready to be married, and nobody to perform the ceremony!

But really, most of our ministering brethren slip off in August to the sea-side or the country, leaving their pulpits, perhaps empty, and many of the pews, at best, but half filled. Probably not one quarter of our city pastors are in town, and if the brethren who remain behind, "stay by the staff," can manage to keep up the regular services of the week, they do well. But these brethren find it easier to obtain acceptable supplies than it might be expected, because the churches here (of our denomination) I speak more intelligently are accustomed to be fed with the gospel in plain and substantial dishes—and not in the style of confectionaries and delicacies. This remark should not be construed against the good sense, refinement, or piety of New-York audiences, but in favor of all these characteristics. Indeed, as the true nobility is affable to all, the friend of all, and beloved by all, even the most unfortunate, so a congregation of disciples that really love the Saviour, and the souls of perishing men, will rejoice whenever "the truth as it is in Jesus" is faithfully and honestly presented.

Said a distinguished and successful pastor, a few Sabbaths since, "Brethren, I never attempt to please the fancies of my hearers, nor cater to their more intellectual tastes—and I would not, if I could." The people of God here appreciate the beautiful; but they think nothing more beautiful than the rainbow about the throne, and the cross, where "mercy and truth are met together; righteousness and peace have kissed each other."

"They know how to prize the logical, and if you please, the rhetorical, and they enjoy it; at the same time they love the simplicity of the gospel, and they glory in the cross. They esteem talent, and would be pleased with a perfect (7) order; but they are so ardently attached to the doctrine of the true 'apostolic succession' that they regard earnestness of spirit, affectionateness of manner, truthfulness of doctrine, and an unblemished character, of so much importance, that they esteem all such highly in love, for their work's sake. They have great regard to the services of the sanctuary, and are desirous that no man should have occasion to despise their pulpit; but the faithful discharge of pastoral duties they think will effectually tell, in filling their ships, in adding to the church such as shall be saved, and thus building up a strong interest, rich in faith and the power of God.

These observations are not erudite—nor are they, it is believed, incorrect, as to their general application, although a single exception or two might be named, perhaps, where the *elite* are taken for the elect of Christ, because they are the envy of the worldling.

A few evenings ago, a meeting was held in one of the churches to systematize some plan for advancing the outposts of Zion, and establishing other strongholds of truth above sixteenth st., which was, not long since, "in the upper part of the city." This meeting was one of promise, in the premises, and at a future period, next month I believe, something will be begun to be done. Already, Rev. S. Wheeler, formerly of Colebrook, in your State, has commenced an interest in 33rd street, nearly 3 1/2 miles from the Battery, and more than 2 1/2 from the City Hall. A Sabbath school has been gathered, and an increasing congregation. Several other similar enterprises are projected,—one of them in South Brooklyn,—some of which must succeed. I know the times are hard, for money, and that religious enterprises are the first to feel the pressure, and the last to experience the relief; but warm hearts and willing hands, and above all, strong faith and self-sacrificing devotion, God will own and bless.

As your readers will have enough of this sort, perhaps, for one reading, let me promise

MORE ANONS.

Ordination.

A council was held at Easton, Fairfield county, Aug. 2, 1848, at the request of the Baptist church in White Hills, in the same county, for the purpose of examining brother Judson G. Lyman, with a view to his ordination to the gospel ministry.

Brother W. Denison was chosen Moderator, and Dr. William Biddle, Clerk. Brother Wm. Reid led in prayer. The following churches were represented in the council:—Easton, Stratfield, Bridgeport, White Hills, Stepeny, Humphreysville, and 2d Danbury, and Brookfield.

Brother Lyman presented a letter from the Baptist church in Williamstown, Ms., dated Aug. 13, 1847, stating that bro. L. was at that date a member in good standing with them,—that they had heard him preach several times, and had licensed him to exhort, preach and expound the scriptures. The delegate from White Hills stated that bro. L. had become a member of that church, and that they had given him an unanimous call to become their pastor.

The council, having heard brother Lyman give an account of his personal religious experience, of his feelings with respect to the gospel ministry, and of his views of Bible truth, and having sought divine direction, brother Perkins leading in prayer, unanimously and cordially voted to proceed to the ordination of brother Lyman at White Hills, Aug. 16, at half past 10, A. M.

At the time and place, appointed, in the presence of a large and deeply attentive congregation, the various exercises were attended to in the following order:

Reading select passages of scripture and introductory prayer, bro. Biddle, of Brookfield; Sermon from Isaiah lii. 7, bro. Aaron Perkins, of Danbury; Prayer at the laying on of hands, bro. J. Mallory, of Stepeny; Charge, by bro. W. Reid, of Bridgeport; Hand of fellowship by bro. J. Gardner, of Easton; Address to the church and congregation, and concluding prayer, by bro. Wm. Denison, of Humphreysville; Benediction by bro. J. G. Lyman of White Hills.

Before the separation of the council, it was unanimously resolved, that we approve of the plan adopted by the church at White Hills, in requesting to have the candidate examined some time previous to ordination, and respectfully recommend their example to others. That the proceedings of this council be sent to the Christian Secretary and the New York Recorder for publication. Adjourned.

WILLIAM BIDDLE, Clerk of Council.

Brookfield, Aug. 17, 1848.

Litigation.

A correspondent of the *Western Christian Journal* writing from Cincinnati, under date of August 14, says:

"The Kentucky Trustees have commenced a suit for forcible detainer against S. Gorman, formerly steward of the Institute, and who now remains in possession of the premises. The trial before a magistrate came off last week, and occupied two whole days. The main question was not touched, but yet the points evolved were such as to inspire confidence on the part of our friends that a decision in our favor will be obtained in the higher courts of Kentucky."

"The decision of the jury on the instruction of the magistrate was in favor of the plaintiffs, but an appeal has been taken which will bring the matter before the circuit court of Kentucky. So the matter rests at present."

The same correspondent says that "Dr. Lyman's salary as President of the Institute is \$1200, in addition to which the First Baptist church in Covington propose to pay him \$800 as pastor." Is he not furnished with a house in addition to this?

FATHER MATTHEW.—This distinguished apostle of temperance, who has been expected in the United States the present Summer, has recently written the proprietors of the *Marlboro' Board*, in reply to an invitation tendering him the hospitalities of that house, "that although his health continues to improve, his physicians have not decided to allow him to depart in August."

Home Mission Soc.

The Treasurer of the Am. Home Mission Society acknowledged the following contributions for the month ending

Collected, per Mrs. John A. Hartford, C. Pond, 1 50; N. Ames, 5; First ch

Poetry.

From the Episcopal Recorder.

"The Holy Hill."

"O send out thy light and thy truth; let them lead me; let them bring me into thy hill!"
Psalm 33: 3.

Ache on, poor stricken heart, ache on,
Thy Saviour's heart hath ached before;
It is thy precious benison,
To bear. He bore.

Thy little cross of pain, now light,
Compared with that, my soul, he knew!
Thy little ills and cares how slight,
How nameless, few!

O, had this life, like summer day,
Shone brightly, soul! upon thy path,
From God thou long hadst staid away,
A child of wrath.

But now a drooping, trembling thing,
Oft sorely smitten by his rod,
Thou comest, in thy grief, to cling
Closer to God.

Yet aching, suffering heart, be still—
Soon, soon shall life's short pang be o'er—
With its last pain it soon shall thrill,
Then—feel no more.

Then feel no more? Ah, no, ah, no!
Then feel but peace and bliss alone;
Then feel that angels feel—then know
Their joys its own.

O, that it now might rise and win
That conquest still to conflict given,
And garner up its hopes within
Its God—its heaven.

Live sweetly with the holy dead;
Their presence know, their spirit share—
Think of their bliss, their pathway tread,
Their image bear.

O, thus with Jesus by thy side,
What are this earth's low griefs to thee?
Up, then! in God's high strength abide—
In him be free!

Free in the soul's unfettered flight!
Free in the love that wings its way
Where all is pure—where all is bright—
Heaven's cloudless day!

Religious & Moral.

Future Changes of the Earth.

While the nations to whom such a possession has been given are yet sunk in ignorance, idolatry, and superstition, and are yielding only by imperceptible concessions to the laws which reason, and conscience, and revelation have enjoined; and while the empire of Truth and Reason—of Peace and Love, is seen only in the far distance as something to which we are making an inappreciable advance—the material world exhibits to us the same phase of transition, the same slow measured approach to some new conditions at which it is destined to arrive. The flood of life, which is now rushing from the crowded haunts of civilization in search of food or freedom, will in time spread itself over lands now preparing for its reception, and there will be no spot of earth from which the voice of gratitude and praise does not rise. The great features of the earth are doubtless permanently modelled. Its everlasting hills—its boundless continents—its swelling seas—and its mighty rivers, may be fixed and immutable; but its barren steppes—its interminable deserts—its wilderness of wood and of sand, must yet smile with vegetation, and swarm with life. The diluvian wave may yet spread over arid plains the rich sediment which it bears. The volcano may yet cover with its erupted mud the very regions which it has scorched; and its lava stream may turn the irrigating current which it stems over the barren plains that have been scathed by its fire. The mighty forests on the Orinoco and Amazon, which now wave unscathed, will yet become the coal-field of generations unborn; and the mass of vegetation which annually dies among its trunks—the verdant carpet which every returning sun withers on the savannas and llanos of the west—and the very flowers which there blush unseen, will add their tribute to the greatest storehouse of combustion. The Condon of the rock, which no eye but one has described within its cleft of basalt, or upon its peak of granite; and the tiny Humming-bird, whose brilliant drapery no eye has adumored, will be consigned to the same mausoleum of stone, and re-appear in some future age to chronicle the era of their birth.

Let not the Christian Philosopher view these anticipations as at variance with the truths which he cherishes and believes. If the inspired Historian of Creation has withheld from us the eventful chronicles of the earth previous to its occupation by man, Inspiration has been equally silent respecting the revolutions it has yet to undergo. Science has carried us to primeval times through long cycles of the past, to disclose to us views of creation at once terrible and sublime. It is our only guide to the events of the future, and whatever may be the catastrophes which it predicts, or the secrets which it may disclose, it can teach us no other lesson than that which we have already learned—"that the earth and the works that are therein shall be burnt up," and that there shall be "a new heaven and a new earth, wherein dwelleth righteousness."—*N. Brit. Review.*

Liquor in the Harvest Field.

Is it possible that Christians—members of the United Brethren, Methodist, Baptist, or professedly evangelical church, will still cleave to this barbarous, demoralizing custom? We had thought that on this subject the battle was fought and the victory won, and that none but the most ignorant and depraved would supply their hands with that which is so well known to be deleterious to health, life and morals. But we are sorry to learn that we were mistaken;

we hear that in some places those from whom we had expected better things—men who in other respects exert a good influence, stand in the way of the temperance reform by sanctioning the use of this poison, which has ruined more families and destroyed more lives than all the other poisons together. After this, we feel pained, grieved, horror-struck. We ask, is it possible that it is for want of light? Is there any corner of our beloved and enterprising Ohio so shut out from the light of truth on this subject as to think there is no harm in countenancing drunkenness? This we can hardly believe. We are aware that the prejudices of some, otherwise good men, have prevented them from reading and hearing lectures on this subject; but have they not the Bible, which speaks in thunder tones—"WOE TO HIM THAT GIVETH HIS NEIGHBOR DRINK, THAT PUTTETH HIS BOTTLE TO HIM?" Have they not eyes to see and ears to hear the evils of tampering with this deceitful, health, life and soul destroying agent? The great difficulty is, the want of a willingness to crucify the habit, the acquired taste; for it is a lamentable fact that nine out of ten of those who furnish it for others, and who oppose temperance principles, love to take a little themselves. Like slaves to any other evil habit, they try to think it beneficial to them, or that there is no harm in taking a little. They do not reflect that every drunkard now in hell, or on the way to that place of torment, began by taking "a little" for health's sake. Many who are now bending their course towards the drunkard's end, began their downward course in the harvest field, or at the raising or log-rolling. At such social and neighborly gatherings they have been taught, by precept and example, by pious parents and respectable neighbors, to take a little to keep up their strength, a little for cold and a little for heat, until the web is wound around their youthful appetites, the taste is acquired, the habit formed, and they are moving with great velocity down the inclined plane to ruin.

Reader, are you a parent, a professor of religion, and an opposer of the temperance reform? Does your opposition arise from a love of liquor—do you use it—do you furnish it for those in your employ? If your own dear offspring should find a drunkard's grave, who will you blame for it? Do you say that you have used it for many years without becoming a drunkard? That may be; but are you sure that your children will have the same control over their appetites that you have had? Do you not already perceive the evil growing on some of them? But should yourself and family escape, are you sure that you are not by your example making other drunkards—your neighbors and hired hands? Are you sure that none of these will rise up against you in the judgment, and say that you, deacon, elder, class-leader, exhorter, minister—your professed Christian, a good neighbor and citizen, have ruined me; when solicited to abstain entirely from the use of all that could intoxicate, I used your name as an example, and reiterated your arguments against temperance, until, ere I was aware, I found myself irretrievably lost—lost by first taking a little. Dear reader, if you would avoid being the cause, directly or indirectly, of the ruin of a son, a friend or neighbor, cease to tolerate the use of alcoholic drinks. Cleanse your hands; put away the evil of your doings; delay not, but make quick and thorough work of it. Short of this we know not how you can maintain a consistent profession of the religion of Christ—a religion that claims us to shun even the appearance of evil.—*Rel. Telescope.*

Nervous Excitement.

The effect of nervous excitement is illustrated in the case of Miss Martineau, in her late visit to the Great Egyptian pyramid. The reader should be aware that Miss Martineau is so very deaf, as to be unable to hear ordinary conversation without the aid of an ear trumpet. In describing her visit she remarks:—"I was unwilling to carry my trumpet up the pyramid—knocking against the stones, while I wanted my hands for climbing. So I left it below, in the hands of a trusty Arab. When I joined my party at the top of the pyramid, I never remembered my trumpet; nor did they; and we talked as usual during the forty minutes we were there, without my ever missing it. When I came down I never thought of it; and I explored the inside, came out and lunched, and still never thought of my trumpet, till, at the end of three hours and a half from my parting with it, I saw it in the hands of the Arab, and was reminded of the astonishing fact that I had heard as well without it as with it, all that time. Such a thing never happened before, and probably never will again; and a stronger proof could not be offered of the engrossing interest of a visit to the pyramid."

Correspondence of the Journal of Commerce.

Potato Rot.

MEXICO, Oaxaca Co., Aug. 14, 1848. We had a cool spring, and the commencement of summer was attended with much rain. Like the last year, the vines promised an abundance of potatoes. Our hopes, however, from all appearances, are destined to disappointment. Within the last week or ten days we have had warm and sultry weather, with heavy dews.—Whether these are acting causes, I know not; but the result is, the potato vine begins to shrivel in every direction around this place and county, and, as far as I can learn, the rot follows. The vine pulls up without the potatoes, a pretty sure sign that the rot has fastened on the tuber, although only an occasional one is now found tainted. I

have several varieties in my garden, but what is singular, none of them have seed balls. The "Lady-Finger"—a small, long potato, with many eyes, better to bake than to boil—as I wrote you last year, is again free from rot. The potatoes of an Irishman near me are free this year, as they were last year, from taint. He planted about the middle of April, very deep, and attributes his success to this cause. What answers in one place, appears to fail in another. The disease of the potato is like the cholera—it comes and goes, no man knows whence, or whether. Its effects all see; but the cause appears to baffle all science and scrutiny. One region and kind of potato is free from it entirely, while in another district the same potatoes suffer by the disease. We did not here notice the taint and the first curling up of the vines until we had continued warm and dry weather for three or four days succeeding wet, with sultry nights and heavy dews. Can the weather be a prompting cause? This county is much better for grass than grain; although corn, oats, rye and barley, succeed admirably. For the yield of corn to the acre, the State Agricultural Report of 1846, shows this county to be the second in the State. The true policy, however, of the farmer, as proved by the late Col. Meacham, of mammoth cheese memory, is to pursue dairy farming, for the New York market.

J. E. B.

NIAGARA OUTDONE.—Among the cliffs of the Eastern Ghats, about midway between Bombay and Cape Comorin, rises the river Shirawati, which falls into the Arabian Sea. The bed of the river is one fourth of a mile in direct breadth; but the edge of the fall is elliptical, with a sweep of half a mile. This body of water rushes at first, for three hundred feet, over a slope at an angle of forty-five degrees, in a sheet of white foam, and is then precipitated to the depth of eight hundred and fifty more, into a black abyss, with a thundering noise. It has, therefore, a depth of eleven hundred and fifty feet! In the rainy season the river appears to be about thirty feet in depth at the fall; in the dry season it is lower, and is divided into three cascades of varied beauty and astonishing grandeur. Join our Fall of the Ganges to that of the Niagara, and then treble the two united, and we have the distance of the Shirawati cataract!—While we allow to Niagara a vast superiority in bulk, yet in respect to distance of descent it is but a mountain rill, compared with its Indian rival.—*Rochester Democrat.*

HINTS TO YOUNG FARMERS.—Make it a rule to read a little every day, even if it be but a single sentence. A short paragraph will often afford you a profitable source of reflection for a whole day. For this purpose your agricultural paper is admirably adapted. Keep it always within your reach, so that you may lay your hand on it any moment when you are about the house. We know a large family that has made itself intimately acquainted with history, probably more than any one other family in the entire United States, by the practice of having one of the children, each one taking a week by turns, read every morning, while the rest were at breakfast.—*Iowa Farmer.*

A Methodist and a Quaker were traveling in company, when the Quaker reproved the Methodist for their boisterous manner of worship.

"Why," said he, "we can take more pleasure in our private rooms of meditation, where we think of nothing worldly during our stay." "Sir," says the Methodist, "if you will take a private room, stay one hour, and when you return, say that you have thought of nothing worldly, I will give you my horse." After the time had expired his friend asked him if he claimed the horse. "Why," said he, "I could not help thinking what I should do for a saddle to ride him home with."

PUSH.—Keep pushing; if you run against a snow-bank or a rail fence, do not back, but push forward, or on one side, and go on. It is of no use to cry and lament; it will not help the matter in the least. Tears never leaped a stream, or dug through a mountain. Push ever, and keep pushing, and fortune is half made, and your immortality secured.

HISsing NOSES.—The Rev. Thomas P. Hunt was once lecturing, when a number of rowdies, who were present, attempted to hiss him down. Mr. H., as every one knows, is not easily scared off the track, and instead of being intimidated by this goose-like method of argumentation, he addressed the noisy ones as follows:

"Who are those persons attempting to disturb the meeting? Who are they? Oh, I see now. They are some red-nosed rummies, and they always hiss just so, when I dip their noses in cold water."

Mr. Hunt was never again troubled with hissing in that region.

TRAVELING—POLITENESS.—We have in traveling, seen even children reflect in their countenance and conduct the haughtiness of their parents, and have been disgusted with it. We have also witnessed the reverse, and have been equally delighted.—A little boy sitting near us in the car, under a gentle prompting from a mother, the benignity of whose countenance, indicated the disposition of her heart, hastened to give a little ice-water to a companionless old gentleman a few seats from him, who appeared to be suffering with heat and thirst. The little act of kindness was done and forgotten by mother and child, when at the next stopping place where anything like a luxury could be bought, that grateful

old gentleman surprised the little fellow by loading him with oranges.—*N. Y. Jour. of Com.*

Children are nice observers and close imitators.

Rashness never mingles with wisdom.—*Cicero.*

Public Acts,

PASSED MAY SESSION, 1848.

CHAPTER LX.

An Act concerning the foreclosure of Mortgages. Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever any mortgage shall have been foreclosed in any court in this state, and the time limited by the court for redemption has passed, and the title to such mortgaged premises has become absolute in the mortgagee, or in any person claiming under such mortgage; the person to whom such title has become absolute, as aforesaid, shall forthwith make a certificate describing the premises, the deed of mortgage on which such foreclosure was had, the book and page where the same was recorded, and the time when such mortgage title became absolute; which certificate shall be signed by such mortgagee or person, and recorded in the town records where said mortgaged premises are situate.

Sec. 2. If any mortgagee or other person in whom a title shall become absolute, as aforesaid, shall neglect to make and lodge such certificate for the space of one month from the time when the same shall be required, as aforesaid, such person shall forfeit and pay the sum of ten dollars to him who shall prosecute to effect.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 27, 1848. CLARK BISSELL.

CHAPTER LXI.

An Act in addition to an Act entitled "An Act for the limitation of Civil Actions and of Criminal Prosecutions."

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That no petition for a new trial, in any case in which final judgment hath been or shall have been rendered, either in chancery or at law, shall be brought but within three years next after the rendition or passing of the judgment or decree complained of. Provided, That six months additional time, from and after the rendition or passing of a judgment or decree on said petition for a new trial, be allowed and limited to the party bringing the same, to bring a second petition; provided, the first be commenced within, but the judgment or decree thereon be delayed beyond, said period of three years; and provided, that judgment or decree be rendered or passed adversely to the party bringing the same, and of a mistake in the forum to which the said petition was addressed, or for other technical objections not involving the merits of the same.

Sec. 2. That all acts, or parts of acts inconsistent with the provisions of this act be, and the same are hereby repealed.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 23, 1848. CLARK BISSELL.

CHAPTER LXII.

An Act concerning Maintenance.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That every attorney, sheriff, deputy sheriff or constable, who shall, with intent to gain by the fees of collection, directly or indirectly, purchase and commence suit upon any chose in action, shall forfeit a sum not exceeding one half to him who shall prosecute to effect, and the other half to the treasury of the county.

Sec. 2. That act entitled "An Act to prevent unlawful maintenance" is repealed.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 23, 1848. CLARK BISSELL.

CHAPTER LXIII.

An Act in alteration of an Act entitled "An Act in addition to and in alteration of an Act entitled 'An Act for forming and conducting the Military Force.'"

Be it enacted by the Senate and House of Representatives in General Assembly convened, That the act aforesaid, passed May Session, A. D. 1847, shall not be construed to effect a resolution passed October Session, A. D. 1846, exempting the societies of Shakers, residing in Enfield, in Hartford County, from military duty, but said resolution shall be and remain in full force, in the same manner and to the same extent as it would have been if said act had not been passed.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 9, 1848. CLARK BISSELL.

CHAPTER LXIV.

An Act regarding the taking of Oysters.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall not be lawful for any person who is not at the time an actual inhabitant or resident of this state, and who has not been for six months next preceding the actual taking of oysters, as aforesaid, to take, rake, or gather any oysters, either on his own account and benefit, or on account and benefit of his employer, in any of the rivers, bays or waters of this state, on board of any canoe, flat, scow, skiff, boat or vessel; and every person who shall offend herein, shall forfeit and pay the sum of twenty dollars, one half to the treasury of the town where the offence was committed, and the other half to him who shall prosecute to effect. And it shall be the duty of all informing officers to prosecute all breaches of this act.

Sec. 2. It shall be the duty of all sheriffs and constables, to seize, and every person may seize any vessel, canoe, flat, scow, skiff, boat, or vessel, so used by any person in the unlawful taking, raking or gathering of oysters, contrary to the provisions of this act, and shall forthwith take the same, and shall thereupon give notice thereof to two justices residing in the town where such seizure is made, who shall forthwith make order for the detention of the same, and give notice to the person, or persons, who were in possession of such scow, flat, canoe, skiff, boat or vessel, or to the owner, or owners thereof, if known, of such seizure, and they shall appoint for the trial thereof; and said justices shall at the time appointed, proceed to hear and determine whether such canoe, scow, skiff, flat, boat or other vessel, was used contrary to the provisions of this act; and all such canoes, scows, flats, skiffs, boats, or other vessels, so found to be used contrary to the provisions of this act, shall be forfeited, and may be condemned, sold by order of said justices, in such manner, upon such notice, and by such person as they shall direct, and the avails thereof after deducting costs and charges, shall order to be paid one half to him who shall seize the same, and the other half to the treasury of the town where the offence was committed.

Sec. 3. If any person or persons on board of any such canoe, flat, scow, skiff, boat, or other vessel aforesaid, shall refuse and not suffer such officer, or other person, to enter the same, or shall resist before or after entering the same, any officer or other person seizing the same, or otherwise resist the time of receiving his or her baggage, a receipt or check for the same, unless such passenger shall waive his right to receive such receipt or check, when the said baggage is so received. And every company who shall fail to give such receipt or check as aforesaid, shall forfeit and pay to the person whose baggage is so received, for such neglect or failure, the sum of ten dollars, to be recovered by such person in an action of debt; and in such action, such person may be a witness, although a party on the record.

and the other half to the treasury of the town where the offence was committed.

Sec. 4. Justices of the peace shall have jurisdiction of the offence, created in the first and third sections of this act, and render judgment as if the penalty therein provided was seven dollars only.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 20, 1848. CLARK BISSELL.

CHAPTER LXV.

An Act in addition to an Act concerning Nuisances.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall not be lawful for any steamboat or other vessel, propelled by steam, to pass the Long Wharf and pier, in New Haven harbor, when any vessel shall be laying thereat at any berth below the north end of the platform, on the east side of the wharf, at a greater speed than at the rate of six miles per hour; and if any steamboat, or vessel propelled by steam shall pass said wharf and pier, when any vessel shall be laying thereat, at a rate of speed greater than is herein allowed, the captain of such steamboat, or vessel, or whoever at such time may have charge of such vessel in the absence of the captain, shall, on being duly convicted thereof in the County Court, forfeit and pay one hundred dollars, one half to the person who shall prosecute the same to effect, and the other half to the county treasury; and shall also be liable to pay threefold damages to any person whose property may be injured by such offence.

Sec. 2. No proprietor of any steamboat, or vessel, or any person employed by him, shall drop, throw, or deposit any ashes, cinders, coal, or other refuse, from the furnace of such steamboat, or vessel, into the waters of any harbor, river, creek, or bay, in this state, and the proprietor of any such steamboat, or other vessel, from which any ashes, cinders, coal, or other refuse, from the furnace, shall be dropped, thrown, or deposited, contrary to the provisions of this act, shall forfeit and pay for the first offence one hundred dollars, and for every subsequent offence two hundred dollars, one half to him who shall prosecute to effect, and the other half to the treasury of the county.

Sec. 3. The charterer of any such steamboat or other vessel shall be deemed the proprietor within the meaning of this act.

Sec. 4. In case the proprietor of such steamboat be not a resident of this state, or within its jurisdiction, such party may be proceeded against for any offence against the provisions of this act, in a *qui tam* action, by attachment of the steamboat, or other vessel, from which such offence was committed, and the same may be holden and sold to satisfy any fine imposed in such action, under the provisions of this act.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 24, 1848. CLARK BISSELL.

CHAPTER LXVI.

An Act in addition to an Act concerning Nuisances.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That it shall not be lawful for any steamboat, or other vessel, propelled by steam, to pass the wharf or pier in Bridgeport harbor, known as "Math's dock," at a greater speed than at the rate of six miles per hour; and if any steamboat or vessel propelled by steam, shall pass said wharf or pier at a rate of speed greater than is herein allowed, the captain of such steamboat or vessel, or whoever at such time may have charge of such vessel in the absence of the captain, shall, on being duly convicted thereof in the County Court, forfeit and pay one hundred dollars, one half to the person who shall prosecute the same to effect, and the other half to the county treasury; and shall also be liable to threefold damages to the person whose property may be injured thereby.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 27, 1848. CLARK BISSELL.

CHAPTER LXVII.

An Act relating to Peddlers.

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That any person, not an inhabitant of this state, going from house to house, either on foot or otherwise, carrying to sell, or exposing for sale, any goods, wares, or merchandise, which are the growth or manufacture of any foreign country; or any jewelry, plated ware, or essences; or any cotton, woolen or silk goods, (excepting only sewing silk, cotton and linen threads, woolen yarn, and stockings knit from such thread or yarn) which are the growth, produce or manufacture of the United States, shall be deemed a peddler.

Sec. 2. Any person who shall be a peddler without having a license therefor, agreeably to the provisions of this act, shall forfeit a sum not exceeding one hundred dollars or less than fifty, one half to him who shall sue therefor and prosecute him to effect, and the other half to the treasury of this state.

Sec. 3. Every peddler, before offering for sale any of the goods, wares or merchandise, the sale of which constitutes him a peddler as aforesaid, in any town in this state, shall obtain from the selectmen of such town, or the majority thereof, a license for the term of one year from the date of the same; for which license he shall pay the sum of ten dollars, for the use of the treasury of the said town.

Sec. 4. Such license shall be in the following form, viz:

STATE OF CONNECTICUT,
County of _____ Town of _____
Be it known that license is hereby granted to A. B., of _____, in the county of _____, and state of _____, to be a peddler within this state, for one year from this date.

Given under our hands, this _____ day of _____, A. D.

Selection of town of _____
Sec. 5. Every peddler who shall offer for sale any goods, wares, or other merchandise aforesaid, in any town in this state, shall, when thereto required by any justice of the peace, grand juror or constable of such town, exhibit and show his license as aforesaid, to each justice of the peace, grand juror or constable; and on his failing so to do, shall forfeit and pay to the treasury of such town the sum of fifteen dollars.

Sec. 6. This act shall not affect any peddler who has heretofore obtained a license under the act approved June 10th, 1841, during the term for which such license was obtained.

Sec. 7. The act approved June 10th, 1841, entitled "An Act for the regulation of Peddlers" and the act in alteration of the same, approved June 10th, 1842, are hereby repealed.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 24, 1848. CLARK BISSELL.

CHAPTER LXVIII.

An Act relating to Rail Road Companies.

Be it enacted by the Senate and House of Representatives in General Assembly convened, That whenever by the regulations of any rail road company, incorporated by this state, any passenger shall be separated from his or her baggage, it shall be the duty of such company to give to such passenger at the time of receiving his or her baggage, a receipt or check for the same, unless such passenger shall waive his right to receive such receipt or check, when the said baggage is so received. And every company who shall fail to give such receipt or check as aforesaid, shall forfeit and pay to the person whose baggage is so received, for such neglect or failure, the sum of ten dollars, to be recovered by such person in an action of debt; and in such action, such person may be a witness, although a party on the record.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives.

CHARLES J. McCURDY, President of the Senate.

Approved, June 23, 1848. CLARK BISSELL.

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